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## LEXICOGRAPHICAL NOTES.

By W. MUSS-ARNOLT.

1. It is usually assumed that šêrêti is the pl. of šêru, Hebr. שֶׁרַי, *morning*, comparing it, in form, with lilâti, *evening*. That lilâtu is a pl.,<sup>1</sup> is only a surmise based on its spelling li-la-a-ti, etc. In *del.* 83 (88) ina li-la-a-ti, *on a certain evening*, is manifestly considered a sg. In V R. 28 e-f 25 (= II R. 25 a-b 25) we find tam-ḥa-a-tu(m) = li-la-a-tum, while II R. 32 a-b 19 has tam-ḥu-u = li-la-a-tum, which in l. 18 is also = sa-ḥar û-me. Were the Babylonian scribes equally ignorant of the sg. of lilâtum, if indeed it was really considered by them as a pl.? Is it not remarkable that in such phrases as “morning and evening” we find šêru, not šêrêti, as far as our records show? Thus, IV<sup>2</sup> R. 54 b 32 and 50 še-lal-ti û-me še-ri-m u li-la(l)-a-ti, *three days, in the morning and in the evening*; 41. L.<sup>4</sup>, col. iii, 9 mimma šum-šu nap-tan še-e-ri li-la-a-ti (Lehmann, *Šamašsumukin*, Zweiter Theil, pp. 26, 27).<sup>2</sup> Šêrêti has been explained as pl. of šêru, because a sg. šêrtu was not known. It occurs, however, not infrequently. Thus Zimmern, *Ritualtafeln*, No. 56, 4 [ina] šer-ti e-ma <sup>(il)</sup> Šamaš ittapha (-ḥa), *in the morning, at sunrise*.<sup>3</sup> 80-7-19, 65, 7 še-ir-ti; K.

<sup>1</sup> Delitzsch, *Grammatik*, § 70a. It is stated there that mu-ša-a-ti, *nights*, could be the pl. either of mûšu or mûšitu; but, inasmuch as mûšitu occurs quite often, it is most likely that mûšâti is the pl. of this latter, rather than of mûšu (*DAL.*, pp. 598, 599). Zimmern, *KAT.*<sup>3</sup>, p. 592. has bamâtu, pl. bamâti, agreeing with *DAL.*, p. 172, col. ii, against Delitzsch: “der sg. von ba-ma-a-ti ist mir nicht bekannt [but see his “Nachträge”].” It may be of interest to note here that in addition to nâru, *canal*, pl. nârâti, the regular feminine na-ar-tu is found. Scheil, “Notes d'épigraphie et d'archéologie assyriennes,” No. lxvii, has a short inscription, of which ll. 3-5 read: šakin ki-si-ir-ti ša ŠAG-i na-ar-ti ša ê-kal-la-ti (*Rec. de Travaux*, Vol. XXVI). The interesting word kisirtu, *sluice*, is mentioned also in another brief text of Adad-Nirari I. quoted by Scheil where it is said of the king šakin ki-si-ir-ti ša pân nâri, which explains the difficult passage I R. 28 b 24-28. (mât) Na-ar-ti is mentioned in Knudtzon, *Gebete*, No. 85 obv. 2.

<sup>2</sup> Zimmern, *Ritualtafeln*, Nos. 75-78, 65 nap-tan še-ri-m, *Morgenmahlzeit*; 89-90, 17.

<sup>3</sup> Compare with this DT. 57, rev. 1, 2 ina še-ri-m la-am iḫ-ḫu-ri ḫa-ba-ri (Br. 2787, 14373); Zimmern, *loc. cit.*, (c) No. 11, rev., etc., 3 ina še-ri-m la-am <sup>(il)</sup> Šamaš na-pa-ḫi; 75-78, 14; 45, iii, 8 ina še-ri-m kima <sup>(il)</sup> [Šamaš aḫē]; 49, 4; 52, 3 ina še-e-ri. IV<sup>2</sup> R. 3 a 38, 39 ina še-e-ri (= ID-TIK-ZI-GA-TA) la-am <sup>(il)</sup> Šamaš a-ḫi-e. The same ideogram is equivalent to še-e-ru in II R. 27 e-f 12, *i. e.*, K. 2008, col. iv, 31, AV. 8311, Br. 6576; and also in K. 56, col. i, 15 = Haupt, *ASKT.*, p. 71, = i-še-e-ir, whence Bertin, *Records of the Past*, Second Series, Vol. III, pp. 94 *sqq.*, translated *he (works) in the morning*. Assuming that šêru may occur as a verb, we would also find it in the proper name <sup>(il)</sup> I1-te-ri, Cyrus 177, 3. The name would be formed like I1-tam-meš-nâri, 82-3-23, 271, 1;

871 obv. 1 *when Jupiter stands fast* ina še-ir-ti; 82-5-22, 57, 1; K. 742, 11; K. 750, edge, 1;<sup>4</sup> K. 761 rev. 3 ni-qu-u ina ši-ri-e-ti im-ba-ru li . . . ,<sup>5</sup> a pl. occurring also in Sm. 954 obv. 40 <sup>(ilat)</sup> Ištar i-lat še-ri-e-ti (= UD-ZAL-LA, EME-SAL) ana-ku, *KAT.*<sup>3</sup>, p. 424; Br. 7907. III R. 52 a 50; 57 b 61 (No. 7, 15) ina še-ri-e-ti.—III R. 67 c-d 57, 59, 60 Papsuk(k)al<sup>6</sup> is called AN-PAP-GAL, AN-GA-AN-DU, AN-GA-AN-GU as the god ša še-ir-ti, AV. 6953.—Connected with šêru, *morning* is probably <sup>(çubât)</sup> še-ri-'-tu, mentioned V R. 61, cols. v, 44, 52, 54; vi, 3 in a list of festival robes furnished for Šamaš, A-a (Aja, Malkatu), and Bunêñ.

2. The best known šêrtu is the noun discussed by Delitzsch, *Hwb.*, p. 636, col. i, = שַׁעֲרָה (?). According to Jensen, *KB.*, Vol. VI (1), pp. 340, 341 it means a) *anger, wrath*; then also *anger in action, punishment*. Thus, in addition to the instances cited by Delitzsch, we have *KB.*, Vol. VI (1), pp. 108, 109, ll. 54, 55 (Etana-legend) še-rit-ka i-si(a)ḥ-ḥu-ra a-na muḥ-ḥi-ia ša a-šak-ka-nu-ka a-na-ku še-er-ta. Creation account, IV, 114 še-rit-su na-šu-u (3. pl.). NE, I, col. v, 20 <sup>(il)</sup> Êa-bani nu-uk-ki-ra še-rit-ka (var. -su). *KB.*, Vol. II, pp. 246, 247, 63 e-me-is-su <sup>(il)</sup> Marduk šar ilâni še-ir-ta-šu rabî-tu (= *punishment*). Perhaps also King, *Magic*, No. 11, 19 (end) šer-ti pu-šur.—b) *sin, misdeed, iniquity; i. e., the cause of anger and its subsequent punishment*. V R. 51, col. iii, 10; Hammurabi-Code, xliii, 48 še-ri-zu. Here, also, T. A. (London) 61, 14 qa-ar-zi-ia: ši-ir-ti, *slanders*; and, perhaps, III R. 66 obv. 10 d ina û-me še-ir-ti nu-bat(?) -te; or this last, after all, to šêrtu, *morning*(?).

3. A third noun šêrtu occurs in IV<sup>2</sup> R. 25 b 50, 51 šer(?šar? šir?) -tu ittananbiṭ az(s)-k(q)a -ru el-liš šu-pu. The ideogram GIR-GAL (Br. 319) also stands for namçaru, *sword, scimeter*. šêrtu may mean, here, the beam(s) or ray(s) of the early morning sun, shooting out pointed like a sword; or, does it refer to the sharp horns of the azkaru? Of great help toward the understanding of this passage is Hammurabi-Code, xliii, 43,

*Rec. de Travaux*, Vol. XIX, pp. 104, 105. Nabonidus 497, 4 Il-tam-meš-na-ta-nu; 554, 4 Il (written AN)-tam-meš(?) -i-la-a-a; shortened, perhaps, to Tam-meš-na-ta-nu, K. 961, 15 (H. 454). See *Jour. Trans. Vict. Institute*, Vol. XXVII, pp. 19, 20; 36. The verb šamašu occurs in III R. 52 a 40 (iš-mu-šu); and the Piel is suggested by Bertin in K. 56, col. i, 16 u-ša-am [-maš?]; but see Br. 6614. Both verbs would be denominatives.

<sup>4</sup> Thompson, *Reports*, Nos. 23, 185, 186, 196, 271.

<sup>5</sup> *Ibid.*, No. 243.

<sup>6</sup> See *DAL.*, p. 757; *KAT.*<sup>3</sup>, p. 454.

where it is said: *May Sin, the Lord of Heaven, my divine creator, whose scimitar (ša še-ri-zu) shines (šu-pa-a-at) among the gods, etc.* See Harper's *The Code of Hammurabi*, pp. 104, 105.

4. Still another noun šêrtu is found in II R. 16 f-g 30-32 ḥab-bur-ru la i-ša-ru, še-ir-tum a-a u-[šar-ri], BAS., Vol. I, p. 460 rem. 2; II, pp. 303, 304; Jensen, ZA., Vol. I, pp. 409 sqq. It appears to mean *germ* or *growth*. It is derived from šerû, *germinate, grow, thrive* = שָׂרָה. The present is found in K. 720, 5 rag-gu iḥaliq ket-tu ibašši dan-nu i-ša(e)r-ri mešrû; and the perm. in Tallqvist, *Maqlû*, I, 21 (ic) bînu . . . . ša kim-ma-tu ša-ru-u. The Piel we find K. 712 rev. 7 and K. 955, 16 la šur]-ri-e bu-bul-ti, Thompson, *Reports*, Nos. 88, 270. Perhaps also K. 4995 obv. 17 šur-ru-u: ina šur-ri-i ḥab-bu-ur-šu. Derivatives of šerû, in addition to šêrtu, are mašrû, mešrû (DAL., pp. 610, 611), še(i)r'û, and šir'ûtu.—For šer'û see Lyon, *Sargon*, p. 66. 82-8-16, 1, col. iv, 9 ab-si-in | KI-AŠ (= DIL)-AŠ | še-ir-'u-u, Br. 9641, 9642. 81-2-4, 206 rev. 5 ši-ir-'a-ša ibašši; ideogram I-KU + Br. 51. III R. 53 a 2 (kakkab) APIN ana ABSIN (= šer'i) šur-ri-i, KAT.<sup>3</sup>, p. 428 *Ähre*: Name des Sternbildes der Jungfrau in Arsacideninschriften.—šir'ûtu. Esarh. *Negoub*, 13 ši-ir'-(u)-u-sa, BAS., Vol. III, p. 207 *sein Halm*.

5. Sargon, *Khorsabad* 176, 177 read ilâni u ištârâti a-šib-bu-ti (mat) Aššur i-na tam-gi-ti' u mar tak-ni-e i-tu-ru mahâzu-uš-šu-un. KB., Vol. II, p. 79, translates *mit Fest und Feier*; Delitzsch, *Hwb.*, p. 338, col. i, suggests i-na tam-gi-ti [u] MAR (*i. e.*, narkabti?) tak-ni-e. tamgîtu may be from 1/nigû, and = nu-ug libbi. *Khors.*, 194, etc.; or belong to nagû, *shout, make noise, make music*, = nigûtu (DAL., pp. 642, col. i; 645, col. ii). The difficult word in the sentence is mar; and I would suggest to consider it an abbreviation for ammar, translating: *accompanied with the shouting (of the people) and after most careful preparation* (of their habitation by king and priests).<sup>8</sup> The abbreviated mar (=

<sup>7</sup> *Khors.* 173 Sargon offers (ma-ḥar-šu-un aq-qi) to the gods tam-qe-ti la nar-ba-a-ti; *Ann.* 434. tamqêti appears preferable to pirqêti. As tamgîtu from nigû, so tamgîtu from ni(a)qû, *offer, sacrifice*. The same word is found also in IV<sup>2</sup> R. 60 \* B, obv. 12 ki-i ša tam-ki-tum a-na ili la uk-tin-nu, *because they do not bring sacrifice unto God*.

<sup>8</sup> The suggestion offered seems to me the most plausible. There could be mentioned several others; viz., explaining mar as c. st. of ma-ru which in V R. 21 g-h 39 is the

ammar) is found, also, in K. 903 obv. 3, 4 (H. 124) apparâte mar i-ba-šu-ni. Likewise we find nak for annaka, 81-7-27, 39 obv. 5, 6 (H. 802) še ki-su-tu ištu na-ak a-na <sup>(mât)</sup>A. ni-za-bi-lu-ni.

6. Sargon *Cylinder* 39: Sargon who ma-at Aššur ra-pa-aš-tum ti-'u-tu<sup>9</sup> niš-bi-e u bu-luṭ lib-bi ti-il-li-nu-u si-mat šarru-ti zu-un-nu-nu, *supplied the wide country of Aššur with provisions in plenty and the choicest for the heart's content, appropriate to* (the splendor of his) *royalty*. tillinû, or tellênû, I derive from على (*DAL.*, p. 42, col. 1) in the meaning of *highest, best, choicest*, a form like terdê(n)nu from ridû; d(ṭ)iqmênu from qamû (*DAL.*, 247, col. 1; *ZA.*, Vol. XVI, p. 195, *Feuerbecken*);—*d* or *ṭ* instead of *t* on account of the following guttural.<sup>10</sup> Compare also ta(u)rgumânu from ragamû and ta(u)râtânu, probably from retû. Does here belong also T. A. (Berlin) 26, col. iv, 7 one ŠU te-la-a-an-nu ša <sup>(aban)</sup>giš-šir-gal?

7. Another derivative of على is têtû, f. têtîtu, *lofty, sublime*. K. 2001, 4 te-li-tu <sup>(ilat)</sup>Ištar (ša tu-qu-un-ti ḫal-pat), *BAS.*, Vol. III, pp. 274, 275 *die mächtige Ištar*, evidently deriving it from le'u, le'û, *be strong* (*DAL.*, pp. 463, 464). K. 3464 obv. 26 te-li-ti <sup>(ilat)</sup>Ištar, Craig, *Relig. Texts*, pl. 66; Martin, *Textes religieuses* ('03), *sublime, auguste*; so also *PSBA.*, Vol. XXIII, pp. 115 sqq. II R. 59 e-f 16 AN-NIN-BAR is explained te-li-tum; AV. 8896, Br. 7357, 11055.

Assyrian for GIŠ. But it is doubtful whether the line is correct, inasmuch as ll. 27 to end of the column appear to be a kind of preparatory exercise of a pupil based on K. 8522 rev. (see also *KB.*, Vol. VI (1), pp. 34 sqq.). Or, instead of the present reading, the original might have read i-na tam-gi-ti [u ina] mar [-tak] tak-ni-e, the former tak (=šum) being omitted by either the original writer or an early copyist. ina mar-tak (tak-ni-e) for maštak c. st. of maštaku, just as we have maštakal and martakal (*DAL.*, 614 col. 2). ina martak tak-ni-e would correspond to ina ê-kur bit tak-na-a-ti of K. 3351, 13. Tak, of course, could also be read šum and we would then have ina mar-šum tak-ni-e, an exact equivalent to ina ma-a-a-al tak-ni-i. ma-a-a-lu (and -al-tum) = ir-šu, II R. c-d 55, 56; ma'ältum = mar-šum, II R. 23 c 65.

<sup>9</sup>I do not believe it necessary to assume a different word ti'ûtu for III R. 41 a 15: one narkabtu a-di ti-'u-u-ti-ša, *valued together at 100 pieces of silver*. te'ûtu, like ḫiṣi(a)xtu, literally: *what is needed, Bedarf*, may have the meaning of *equipment, outfit* (literally: *its provisions*). See also *PSBA.*, Vol. XXI, pp. 40 sqq. on K. 3456 rev. 10.

<sup>10</sup>On the other hand, we often find ṭ (usually initial) instead of ṭ (ṭ), especially when followed by a labial; thus, we have tu-ub, tu-ub-bu, ta-a-bu, etc., instead of ṭûb, ṭûbbu, ṭâbu. In view of this fact I would scarcely assume a stem ṭבא *sink, run aground*, as Harper does in his edition of *The Code of Hammurabi*. That Jensen, *ZA.*, Vol. IV, pp. 2 sq. compares ina e-lip-pi ṭe-bi-tim, IV<sup>2</sup> 30, No. 2 b 11 with ṭבה rather than ṭבב, does not prove that there was in Assyrian a stem ṭבה, alongside of ṭבב, with the same meaning. See also *KAT.*<sup>3</sup>, pp. 398, rem. 1; 546, rem. 7; 650. Ungnad, *ZA.*, Vol. XVIII, p. 61, reads *Hammurabi-Code* xxxvi, 82, ṭe (ṭ)-bi-a-at.

Ḥammurabi-Code, ii, 48, 49 the king calls himself mi-gi-ir te-li-tim of Ištar. K. 7673, 14 . . . . u-mu tu-ḡi-a (*when thou didst go*) te-li-tum-ma na-mir-tu šaq[-qu-tu].

8. II R. 35 a-b 31 U]B = te-el-tum (Br. 5785), followed by ta-na-at-tum, 32 (Br. 5784), nu-'-u-du, 33, 34; and ta-ni-it-tum, 36; AV. 8917. Rm 2, II, obv. 1-4 UB-AG-A = te-e-lum (V R. 39 e 53, AV. 8907, Br. 5795; 83, 1-18, 1330, col. iv, 5; Jensen, *Kosmologie*, 165, rem. 2); UB-DUG-GA = tēlu ḥa-an-ṭu; UB-AD-AG-A = tēlu ma-ru-u; UB-DI-DI = ??; 5 UB = te-el-tum (also 6-8). Also ZA., Vol. X, p. 211, 12 te-il-tum ša(-)ta(-)te-e-lu: te-lit um-mi-ia a . . . . The ideogram points to a  $\sqrt{\text{عل}}$ .

9. Quite a different word appears to be tēl(i)tu, c. st. tēlit,  $\sqrt{\text{תל}}$ , Jensen, ZA., Vol. V, pp. 292 sqq.; VI, pp. 153, 154; 348. From the same verb we have u'iltum, formerly read u-an-tu(i)m.<sup>11</sup> Tēlitu means *tax, obligation, tribute* (to a temple, etc.). Here belongs V R. 61, col. v, 49, 50 (subat) qar-bit rabītu u te-lit ka-ri-bi. Cyrus 94, 1 suluppu te-lit ša šatti; 333, 1; Nabonidus 1058, 8 te-lit-tum a-na, etc.; 815, 3 and 11; VATh. 208, 4 ur-bu u te-li-tu, KB., Vol. IV, p. 95, *Eingangsabgabe und Auflage*; Peiser, *Keilinsch. Aktenstücke*, p. 2, 4; *Babyl. Verträge*, No. cliv, 7. Here, perhaps, also K. 3609, 4 (end) te-li-tu ina eqli ibašši (ZA., Vol. XVI, p. 204,  $\sqrt{\text{על}}$  = *ce qui s'élève; grows*; or  $\sqrt{\text{העל}}$ ?).

10. The f. of šanû, *second*, is not always šanûtu.<sup>12</sup> NE, I, col. v, 25 Gilgameš mentions a dream-vision, which he has seen and which he desired his mother to interpret for him; col. vi, 21 he says um-mi a-t]a-mar ša-ni-ta šu-na-ta;<sup>13</sup> V, col. ii

<sup>11</sup> The reading u-il-tu(i)m as against u-an-tim is proved especially by its occurrence in the Ḥammurabi-Code, xix, 55, e-ḥi-il-tum (+75); xii, 37 e-ḥi-il-ti-šu; xii, 29 i-il-ti-šu; the character il is that of Delitzsch, *Lesest.* 3, p. 16, No. 130, not the character AN (=ilu, god).

<sup>12</sup> Delitzsch, *Assyrische Grammatik*, §§ 76, 77.

<sup>13</sup> Perhaps a mistake for šu-ut-ta, occasioned by l. 19(?).—On šuttu, *dream-vision*, and šittu, *sleep*, see Haupt, *Jour. Bibl. Lit.*, Vol. XIX, p. 69, rem. 42; also Kamphausen, *Daniel* (SBOT.), pp. 15, 16.—Another šuttu  $\sqrt{\text{שט}}$  occurs as a synonym of ḥaštu, V R. 47 a 29, 30 and V R. 28 a-b 32, 33 (DAL., p. 346, col. ii). Rm 2, ii, 399 (= Haupt, NE., p. 77) 15 šu-ut-tu, preceded by pi-rit-tum (13) and followed by nissatu (17). Here belongs also V R. 21 c-d 31 AN-TAG(?) -GAR-RA = ilu ša šu-ut-ti. Br. 3810, AV. 896, 8676; preceded by ilu lim-nu. This šuttu, *oppression, distress, misery*; and *sin* [see šertu for an analogous development of meanings] is a synonym of šittu occurring in K. 3182, col. ii, 4; Tallqvist, *Maqā*, III, 184, 185, 187, 191, as supplemented in BAS., Vol. IV, p. 160; also see *Maqā*, III, 158 sq., 165, 168, 191. King, *Magic*, Nos. 6, 8 (še-it-tu); 12, 78 (itti) šit-tu (var. -ta); etc. Meissner, *Supplement*, p. 99, col. ii, for the additional passages. Perhaps also V R. 16 g-h 24 A L-L UB = ši-it-tum, Br. 5765, a synonym of kûru (DAL., pp. 431, 432). The abstract noun šittûtu we find in King, *Magic*, No. 11, 16.—A third šuttu as

(iii) 31; iii (iv) 13-14 [ib-ri] a-ta-mar šalul-ta šu-ut-ta [u] šu-ut-ta ša a-mu-ru ka-liš ša-ša-at; here šanītum can hardly mean *another*. KB., Vol. IV, p. 54, No. vii, 12-14, it is said: *he shall pay ten minas* a-na ha-ar-bi-im; *and ten other minas* a-na ša-ni-u-tim (= šanītim) xa-ar-bi. Nabonidus 203, 10 speaks of ištēni-it mi-ši-iḫ-tum; and 18 ša-ni-tim mi-ši-iḫ-tim; 178, 18. Nebukadnezar 101, 10 alti (aššati) ša-ni-tu, *a second* (another?) *wife*; 164, 20. T. A. (Berlin) 7 rev. 29 [iš]-te-it = *the first time*; followed by u] ša-ni-ta, *the second time*.

**11.** Of some importance appears to have been the <sup>(amēl)</sup> šanû, *the second* (in command, in the country, etc.), AV. 7978. He is mentioned quite often in the Letters, edited by R. F. Harper: 81-7-27, 199 obv. 1 a-na <sup>(amēl)</sup> II-e (*i. e.*, šani-e) bêlija (see this JOURNAL, Vol. XIV, pp. 6, 7); 81-7-27, 199, A, obv. 1; K. 514, 12 u ša-nu-u ša <sup>(al)</sup> Pu-qu-du; K. 525, 12 <sup>(amēl)</sup> II-i-šu (BAS., Vol. II, p. 60); K. 14 rev. 12 <sup>(amēl)</sup> šanu-u-šu; 82-5-22, 99 obv. 14.<sup>14</sup> Neb. 109, 18 <sup>(amēl)</sup> II-u ša mât tam-tim, preceded by <sup>(amēl)</sup> ki-i-pi ša mât tam-tim; 166, 14. KB., Vol. IV, pp. 128, No. vii, 1; 140, No. viii, 1. Perhaps also V R. 55, 34 *the brave charioteer did not see* ša-na-a ša it-ti-šu. As a proper name we find it in Nabonidus 158, 10 <sup>(amēl)</sup> Ša-ni-e-šu; K. 317, 38 <sup>(amēl)</sup> II-u ša <sup>(amēl)</sup> rab u-rat. pl. Rm 2, 3 obv. 5 <sup>(amēl)</sup> ša-nu-te (H. 380).

**12.** The denominative of šina, *two*, or šanû, *second*, is šanû (š = ش). In addition to the forms mentioned by Delitzsch and Meissner, we have the Ifteal quite frequently. Thus SP 158 + SP II 962 rev. 10 i-nu-um ša-bu-ru-u (= šabrû, *seer*) iš-ta-nu lim-nam-šu-un, *if the magicians repeat their evil*; and especially in T. A. letters aq-bi aš-ta-ni, (Berlin) 97, 10, *I have said repeatedly*; Rost. 3, 14 ta-aš-ta-na (-ni, 27 = 2 sg.) a-ua-tu a-na ia-ši.—The Ištafal occurs in Hammurabi-Code, xxvi, 58 uš-ta-ša-an-na-ma, *he shall double*; xvii, 12 uš-ta-ša-na (Harper, HC., p. 187). A derivative of šanû, *double*, *repeat*, is šanītu, *repetition*, *time*, mostly written ŠU.

well as a third šittu are mentioned in a list of garments, V R. 14 e-f 14, 15 KU-ŠU-KUD (= TAR)-DA and KÜ-KUD-KUD-DA = šit-tum, Br. 397, 7082; perhaps synonym of gal-bu, DAL., p. 218, col. i. ZA., Vol. II, p. 331, No. 14, compared שִׁיטָה; but see Zimmern, Busspsalmen, p. 55, rem. 1.—V R. 16 e-f 24 KU-TI-DAX-DAX = šu-ut-tu.—A fourth šittu is met in V R. 19 c-d 30; cf. 16 g-h 38; II R. 27 g-h 38. Its meaning is very doubtful.

<sup>14</sup> H. 382, 268, 252, 42, 373.

**13.** šinîtum, V R. 15 *e-f* 14, is, no doubt, derived from šanû, V R. 11 *d-f* 23 A]-GE-A = A-GAR-RA = ša-nu-u, Br. 11545, 11706, followed by mē raxaçu. Originally identical with šanû, *change, alter*, it probably had the specific meaning *dip, dye*. KAT.<sup>3</sup>, p. 650, compares 𐤔𐤏𐤍. Here I would add ša-na-a-tum mentioned in V R. 14 *b* 24. Identical, also, originally with šanû, *change*, is the šanû which has the specific meaning to *repair*. KB., Vol. IV, p. 202, 9 u-ri i-ša-an-na; Cyrus 177, 16 i-ša-ni, etc. See çabatu (DAL., pp. 861, 862). Camb. 306 rev. 2 u-ri te-ša-an-ni. The Ifteal we have in Camb. 182, 5 i-sa-an-nu; and the Piel in Nabonidus 1030, 11 ūru u-ša-an-nu (3 pl.). Here perhaps also the mušannitum (DAL., p. 608, col. i).<sup>15</sup>

**14.** šanû, *foal, the young of an ass*, is mentioned in II R. 27 *c-d* 17 ša-nu-u; K. 4204 (II, 24, No. 1, additions), 28 IMÊR-TU-DU = ša-nu-u together with i-bi-lu, Br. 4987; AV. 7978; ZA., Vol. III, p. 207, No. 11; Vol. V, p. 387. Rm 2, 588 obv. 30, 31 ša-nu-u, followed by is(ç)-pu ša . . . .

**15.** Meissner, *Supplement*, p. 97, col. i, mentions Neriql. 28, 9 *two* ši-pi ša tiṭi, ein Hausgerät, without specifying. I believe ši-pi is the same as the <sup>(ig)</sup>šupal šēpi, *footstool*, mentioned quite often; Nabonidus 990, 11; 761, 2; 258, 14. Also šupal alone is found without the šēpi added.

**16.** In view of the fact that <sup>(ilat)</sup>Ereš-ki-gal is called the šar-rat erçi-tum, NE. (Haupt) 19, 46 (KAT.<sup>3</sup>, pp. 583 sq.) we may safely conclude that e-re-šu V R. 28 *a-b* 31 is a synonym of šar-ra-tum, *queen*. KB., Vol. VI (1), p. 82, rem. 1; 388 = Allatu.

**17.** IV<sup>2</sup> R. 58 *b* 48 read with ZA., Vol. XVI, pp. 176, 177 šer-ru ša ana ḥa-bu-ni-ia a-na-aš-šu-u ana ḥa-bu-ni-ki ta-na-aš-ši, *the child which I carry on my bosom thou wilt carry on thine*; 58 *c* 34 i-šal-lup šer-ru ša ta-ra-a [-ti]. On ḥabûnu see also Daiches, ZA., Vol. XVI, p. 405. IV<sup>2</sup> R. 61 *a* 45, 46 ḥa-bu-un-šu tu-mal-lu-u-ni. A f. of šerru perhaps in IV<sup>2</sup> R. 51 *a* 39 a-na šer-ti it-ta-din ina rabi-ti im[. . .]. Šerru is a derivative of šarâru, *decrease, become, or be small*. From the same verb perhaps also:

**18.** šarûru a synonym of qiššû, some kind or species of *cucumber*, K. 267, col. iv, 7, 8. Another synonym is u-ba-nu.

<sup>15</sup> Feuchtwang, ZA., Vol. VI, p. 442, compares 𐤔𐤏𐤍 = *make smooth, polish*; but see Meissner and Rost, *Die Bauinschriften Sanheribs*, p. 107, No. 23.



**19.** S<sup>b</sup> 355 ša-ra | BAR | ša-a-ru, Br. 6879. The same ideogram in S<sup>b</sup> 354 = pa-rak-ku. V R. 41 a-b 4 šar-ru a synonym of pa-rak-ku; thus perhaps šāru = šarru, *king*.

**20.** šāru, in the specific meaning of *breath (of life)* and *favor* is found especially in the T. A. Letters: (London) 28, 23 e-nu-ma la-a it-ta-zi ša-a-ru ištu (šir) bi šarri bēlišu, *unless the breath goes forth from the mouth of the king, his lord*; 42, 36 ša-ri šar-ri u-ul ti-na-mu-uš iš-tu mu-xi-nu, *let the breath (= favor) of the king not depart from us (+40+41)*; 26, 7 ša-ri balātiā, *my life's breath* (thus the writer calls the king) +15-17. (Berlin) 45, 55 tu-ça-na (1/açû) ša-ri a-na iā-ši. Creation account, K. 8522 obv. 6, Marduk is called il ša-a-ri ṭa-a-bi be-el taš-me-e u ma-ga-ri ni-çi-nu šāri-šu ṭa-a-bu, *KB.*, Vol. VI (1), pp. 34, 35; 341; *KAT.*<sup>3</sup>, p. 526, S<sup>p</sup> II 265 a No. xx, 10 ša-a-ra ṭa-a-ba ša ilāni ši-te-'e-ma. K. 8204, cols. iii-iv 8 ša-ar-ka ṭāba li-zi-qam-ma, *PSBA.*, Vol. XVII, pp. 138, 139.

**21.** Ša-riš in <sup>(amēl)</sup>rab ša-riš, Jensen, *ZA.*, Vol. VII, p. 174 = *he who is the head, the chief*, whence רִב־שָׂרִישׁ; Zimmern, *ZDMG.*, Vol. LIII, p. 116, rem. 2; *KAT.*<sup>3</sup>, p. 649. Zimmern, *Ritualtafeln*, No. 57, 10 <sup>(amēl)</sup>ša-riš šarri, *the eunuch (?) of the king*. Anp., col. i, 92 ša <sup>(amēl)</sup>ša (written NIN)-riš<sup>pl</sup> ša <sup>(amēl)</sup>ša-riš šarrā-ni bēl ḥi-i-ṭi šērē-šu-nu u-bat-tiq. See also Pinches, London *Academy*, 1892, June 25, p. 618, quoting rubû-ša-ri-e-šu.

**22.** Tēbiltu,<sup>16</sup> from the same root as ablûtu, *fulness, multitude*, occurs in the name of the canal, Senn. Rass 73 nār te-bil-ti a-gu-u šit-mu-ru; Esarh. *Negoub* 6 nār te-bil-ti max-ri-tu of Ašurnaçirpal. It is usually read Te-ne-ti. AV. 8845; Delitzsch, *Prolegomena*, p. 124; *BAS.*, Vol. III, pp. 206, 207. A synonym is contained, perhaps, in III R. 4, No. 7, 15 . . . te]-e-be-li ša-di-i e-li[-u-ti]; 23 te-be-li šadē ēlûti as compared with 17 and 24 ḥi-ṣib]-ti ti-āmat. Line 16 read perhaps at-ta tap-lak-ka-ta (1/palaku) ša-di-i šap-lu-ti. taplakkata (perm.) would be a formation like ta-šap-par-ta and ti-ḥi-ta-ti, T. A. (London) 23, 10 and 13.

<sup>16</sup> A *t*-formation like tēbibtu, *brightness, light, splendor*, II R. 54 b 30; K. 56, col. iii, 14; *KB.*, Vol. III (2), 108, 31-32.—tēgirtu = egirtu, *ZA.*, Vol. VII, p. 215; K. 525, 15+23; rev. 8+11 (H. 252); K. 5464, rev. 1.—tēdiqu, *garment, dress, robe*.—tēdištu, *restoration, renewal*.—tēkitu, *weakness, want*.—tēliltu, *splendor, purification*, etc.

**23.** In addition to the form *ti-šit*,<sup>17</sup> f. of תִּשְׁתִּי, *nine*, the spelling *tiltu(i)* occurs several times. Hilprecht, *Assyriaca*, 69, and Scheil, "Notes d'épigraphie et d'archéologie assyriennes," No. xxviii, 3,<sup>18</sup> l. 9 *ti]l-ti ūmu*, preceded by *sa-man-ti ūmu*. Here belongs also Tallqvist, *Maqlû*, V, 83 *ti-il-ti ū-me im-ba-ru ša na-ad-na šit [-tum?]*, *on the ninth day* (literally: nine days) *a storm which will create destruction(?)*. Weissbach's question, *BAS.*, Vol. IV, p. 158, is thus disposed of. K. 6012 + K. 10684, 11 UD IX = *til-ti ūmu*.<sup>19</sup>

**24.** Ten years ago I suggested (*DAL.*, p. 65, col. i) that *ta-a-an*, either following or preceding terms of measurement, capacity, or cardinal numerals, was a compound of *ta*, i. e., *TA* and *a-an*, c. st. of *ānu*,<sup>20</sup> and was best translated by: *amounting to*, or the like. I am more than ever convinced of the correctness of this interpretation. If the word were an ideogram, as is usually assumed, we would expect to find it spelled alike in all—or almost all—cases. As a matter of fact it is written *ta-a-an* (AV. 8757; Tallqvist, *Die Sprache der Contracte Nabû-nâ'id*s, p. 141); *ta-an*; *a-an* (AV. 25; Tallqvist, p. 45); *'a* (*ZA.*, Vol. VII, pp. 177 sq.; AV. 2135); *'a-a*; and perhaps even *ta* (Tallqvist, p. 141; *BAS.*, Vol. I, p. 517).—Creation-account, V, 4: XII *arxê kakkabê III ta [-a]-an uš-zi-iz*, (*for*) *the twelve months he sat up stars, three in number*.<sup>21</sup> *NE.*, VI,

<sup>17</sup> Sm. 669; Delitzsch, *Assyrische Grammatik*, § 75; Haupt, "Beiträge zur Assyrischen Lautlehre," *Nachrichten v. d. Kgl. Ges. d. Wiss. zu Göttingen*, 1883, p. 103, rem. 3.

<sup>18</sup> *Recueil de Travaux*, Vol. XIX, pp. 61, 62.

<sup>19</sup> The text referred to is published by Pinches in *PSBA.*, Vol. XXVI (1904), opposite p. 56, preceded, on pp. 51-56, by an article on *šapattu*. Additional remarks on this text and Pinches' interpretation, of the greatest importance, have just been published by Zimmern in *ZDMG.*, Vol. LVIII, pp. 199-202. The text is a Babylonian monthly calendar. In l. 13 is mentioned as fifteenth day *ša-pat-tu*. It is the only day in this text thus designated. Pinches' reading *bat-ti*, l. 11, instead of *til-ti*, and his combination of it with *nu-bat-tu* and *ša-p(b)at-tu*—all three declared to be of non-Semitic origin going back to remote antiquity—is rejected by Zimmern. Whether *šabattu* or *šapattu* is the original reading—both occurring several times—cannot now be determined on the basis of our present scanty information. Zimmern suggests that the *šap(b)attu*—fifteenth day—may have been the full-moon day, as opposed to the first day of the month—the new-moon day; that *šapattu* may have indicated the day on which the moon began to discontinue, disappear. On *šapattu*, *cease, discontinue, decrease*, and its connection with *šapattu*, we are referred to Kähler, *Beiträge zur assyrisch-babylonischen Medizin*, pp. 90 sqq. *Šapattu*, says Zimmern (*loc. cit.*, p. 202, rem. 3) statt "Ablassen, Aufhören des göttlichen Zornes" (see II R. 32 a-b 14; IV<sup>2</sup> R. 32, col. ii, 39; K. 6010 + K. 10684, 14; Jensen, *ZA.*, Vol. IV, p. 244; *KB.*, Vol. VI (1), p. 34, rem. 3; *KAT.*<sup>3</sup>, 593, rem. 4, etc.) könnte auch "Abnehmen des Mondes" bedeuten.

<sup>20</sup> Cf. Delitzsch, *Assyrische Grammatik*, § 9, Nos. 1 and 95. *TA* = *ana* or *ina*; II R. 9, 15; 15, 46; V R. 21, 2; AV. 8646; II<sup>2</sup>R. 15, 41; V R. 21, 47; Sb 101. K. 4603, 6 and 7 *TA* = *a-na*; *TA-A-AN* = *a-na a-an*, AV. 8842.

<sup>21</sup> Jensen, *KB.*, Vol. VI (1), 346, commenting on this passage, says: "ta-a-an möglicher Weise mitzulesen und dies sogar recht wahrscheinlich, wie auch das damit wechselnde

189, 190 šelašā manā ta (var. omits!) -a-an (<sup>aban</sup>)uq(k, g)nī šī-pi-ik-ši-na | šun-nu-u ma-ni-e a-an (var. omits) ta-ax-ba-tu-ši-na (*amounting to thirty minas*). *Del.* 134 (140) a-na XII ta-a-an i-te-la-a na-gu-u, perhaps: a nagû arose (out of the water) *after twelve* [kasbu<sup>22</sup>] *in number*; also *del.* 55, 56 (= 58, 59) Ten GAR ta-a-an, in the second instance the variant reading omits ta. Tallqvist, *Maqlû*, VIII, 87: Two GAR- $\widetilde{\text{XI}}\text{-}\widetilde{\text{A}}$  išten ta-a-an çalam, *meals for each of the pictures (of the enchanter and enchantress)*. AV. 8851 quotes: eli 3 šūši ta-a-an ti-ib-ki.—Zimmern, *Ritualtafel*n, No. 1–20, 48 AŠ ta-a-an zêr: *one AŠ*<sup>23</sup> *of seed*; also ll. 49, 50; here no doubt also 61: *three times twelve* (simply III XII) akal AŠ-A-AN tašakkan? 38 *three times twelve* a-an, etc.; No. 56, 12: III-ta-a-an, which in other cases is expressed by III-šu; 57, 5 III?-t]u-ta-a-an akal AŠ-A-AN. It is used often in contracts. Cyrus 242, 9–10 ište-en ta-a-an ša-ṭa-ri il-te-qu-u; 338, 10–11; while 245, 9 ište-en a-an il-qu-u; see also Camb. 279, 10; 388, 14; AV. 4735, and Tallqvist, p. 141.—Creat.-account, VII, rev. 20, 21 hanšā(-a-an), *fifty* (in number). Sarg. *Cylinder* 35 (45) Sargon speaks of 350 a-an mal-ki la-bi-ru (-u)-te ša el-la-mu-u-a be-lu-ut (<sup>mât</sup>) Aššur i-pu-šu-ma. Cambyses 334, 7–8 kaspa a-an 12 ma-na šīm (<sup>amêltu</sup>) N., *money to the amount of twelve minas, the prize for N.* AV. 25 quotes kaspu a-an 11 ma-na 18 ṬU = *amounting to eleven minas and eighteen shekels*; suluppu a-an 5 GUR-MEŠ: *dates amounting to five bushels*. Strassmaier, *Liverpool* 83, 9 kaspu a-an  $\frac{2}{3}$  ma-na, etc.; while 16, 5 kaspu 'a 10 ma-na and often. See *KB.*, Vol. IV, pp. 316, 318, ll. 7, 11.—Nabd. 243, 13 kaspu a' 1 manû; 326, 6; 655, 5 kaspu a-an, etc.—It appears, then, that the original form was ina (or ana) ân, written for brevity's sake ta-a-an; that the c. st. a-an alone was used also; and that in later years arose the still shorter 'a or a', resulting from a-an.

a-an jedenfalls im späteren Babylonisch kein ungelesenes Ideogramm war, sondern mitgelesen ward. Das beweist das im Babylonischen damit wechselnde ' (lies wohl a'), das lautgesetzlich älterem an entsprechen kann (see Jensen in *ZA.*, Vol. VII, pp. 177 sq.). Siehe fürs Assyrische z. B. Johns, *Deeds*, No. 436, rev. 9; No. 502, obv. 6, u. No. 612, rev. 1. Ja, auch gerade für X ta-a-an = je X erscheint eine Form ohne n. Ueber eine ev. Bedeutung je für ta-a-an habe ich mir noch kein Urteil bilden können."

<sup>22</sup> See *KB.*, Vol. VI (1), pp. 499, 500; on kasbu, or KAS-BU, see *DAL.*, 414, and add: Kugler, *ZA.*, Vol. XV, pp. 383 sqq.; also *ZA.*, Vol. XVIII, p. 82.

<sup>23</sup> Some kind of measure (of capacity), etc.

These notes are based on material shortly to be published as Part 18 of the *Concise Dictionary of the Assyrian Language*. This part, it is hoped, will complete a work which was begun more than eighteen years ago. The first materials were gathered in 1885 by the author, then the principal, and shortly afterward, the only contributor to the proposed *Johns Hopkins Assyrian Glossary*, announced in 1886 by Professor Haupt, the Director of the Semitic Seminar of the Johns Hopkins University. The plan of such a dictionary, compiled and edited by students of Assyriology in America, as well as the original plan of the Glossary, was formulated by that brilliant scholar, whom other duties, unfortunately, prevented from bringing out the work himself. After devoting upwards of seven years to the collection and classification of materials, including not only the texts themselves but also the commentaries and other philological work, elucidating and explaining obscure and difficult passages of these texts, the author began publication in 1893, some four years after the *Johns Hopkins Assyrian Glossary* had been officially and definitely abandoned. To the publication of this lexicon the author has given, during the years 1893 to 1903, all the time that editorial work on official publications and other duties at the University of Chicago permitted him to devote. This fact will account for the seemingly slow progress in bringing out the successive parts of the dictionary, which now will be speedily completed, the author having given all his time to this work during the last twelve months.

The dictionary, originally announced to comprise eight parts, has grown, since its initial number, to more than twice this size, owing to the fact that new material was constantly added to the collection at the author's disposal when Part 1 was published in 1894.

Of the deficiencies and shortcomings, of the errors and mistakes—both printer's and author's—no one is more painfully cognizant than the author. Just and unbiased criticism, however severe, has always been welcome; for therefrom an author will benefit more freely and learn more readily, than from fulsome, unscholarly praise and too ready assent.

As soon as Part 18 is published, the author will publish the large amount of new material which, collected during the course of publication, could not be incorporated in the earlier parts and,

to some extent—in the case of very recent material, such as that published in the excellent edition of *The Code of Hammurabi* by Professor Robert Francis Harper—not even in the later parts. This supplement-volume will contain also the list of corrections to Parts 1–18.

The author welcomes additions and corrections which perusers of his dictionary may see fit to send him, either directly or by way of publication in some journal. As heretofore, credit will be given to every contribution, or correction, sent him. Several scholars in England and in France, notably the Rev. C. H. W. Johns, Lecturer in Assyriology in Queens' College, Cambridge, England, have voluntarily sent him new and important material for the supplement-volume, and have promised further instalments in the near future. The author begs leave to express his appreciation and sincere thanks for such scholarly generosity and interest.

NOTE.—P. 189 of this JOURNAL (Vol. XX), footnote 10, read *Ninrag* (= *Ninib*) instead of *Nimrag*.